

DESEERT EVENING NEWS

ORIGIN: The Church of Jesus Christ of Latter-day Saints.

LORENZO SNOW, TRUSTEE-IN-TRUST

PUBLISHED EVERY EVENING.
(EXCEPT SUNDAY)

Corner of South Temple and East Temple Streets
Salt Lake City, Utah.

Charles W. Penrose, Editor
Herbert G. Whitney, Business Manager

SUBSCRIPTION PRICES.	
One Year, in advance	\$5.00
Six Months, " "	2.50
Three Months, " "	1.25
One Month, " "	.75
One Week, " "	.25
Saturday edition, per year	2.00
Semi-weekly, " "	2.00

EASTERN OFFICE.
114-115 Times Building, New York City. In charge of B. F. Cummings, Manager Foreign Advertising, from our Home Office.

Correspondence and other reading matter for publication should be addressed to the Editor.
Address all business communications to THE DESEERT NEWS, Salt Lake City, Utah.

SALT LAKE CITY, - SEPT. 14, 1901.

OUR DEPARTED PRESIDENT.

The suspense and anxiety of the nation is over. For a full week the overshadowing question, dominating all others was, "Will the President survive?" The hope, the desire, the prayer of more than seventy millions of people were, that he might live and thus defeat the assassin's purpose. But the die is cast, the end has come, President William McKinley is dead. The whole country is in deep mourning. The event is a calamity too great for words to express. We can only bow our heads in submission to the Divine will, while our eyes are filled with tears and our hearts ache with grief.

The nations of the world partake of the sorrow that overwhelms the American people, and the sympathy felt is universal. A great spirit has left this mortal sphere. A mighty soul has ceased to act among the sons of men. We do not doubt that his allotted work was finished, and that what he was before appointed to do was accomplished. He has completed a noble career and has gone to his rest and his reward. He has made a splendid record as a citizen, a soldier, a lawyer, a legislator and a President over a mighty nation. His blameless life and loving devotion to an invalid wife, have not only gained the respect of friend and foe but endeared him in the people's affections. He was loved as well as esteemed, and therefore his cruel death causes anguish unspeakable.

The last words of the President show his faith and his devotion: "It is God's way. His will be done." They should be an example and a guide to us all. He believed in God and trusted in Him. He was resigned to the will of One who knows what is best, and who comprehends eternity and the bearings and results of all the works of men in time. They are free to act; he is potent to overrule their doings and fit them to answer His grand designs. Obedience to His laws and submission to His providences are required of all His children.

The bereavement which has come to the President's beloved wife is sensed by the whole people, and every soul is touched with the sorrow and irreparable loss that she has to bear. That the frail, sensitive woman still lives, while the stalwart, vigorous man on whom she leaned and whose love and vigor were her support is stricken to death, is one of those strange events in mortal existence that cause wonder and inquiry but should never weaken faith.

The exasperation caused by the foul deed that has deprived the nation of its chief, much not be allowed to rob us of our reason or incite anyone to personal vengeance. The law must take its course with the assassin. The Anarchist, though despised and detested, must be fairly tried and lawfully disposed of in the manner provided for every accused person. Patience is a virtue that is best cultivated under great provocations and sufferings, and these are providential means to a glorious end. The suppression of lawlessness must be conducted by lawful methods. Evil can not be conquered by evil.

The life, labors and example of President McKinley must surely have a beneficial effect on mankind. The manner of his decease, which approaches the dignity of martyrdom, will serve to hold him up to the admiration and emulation of earth's millions. And it will doubtless lead to wise and civilized methods of dealing with an evil that threatens all governments and rulers, and which ought to be rooted out. Thus good will come to the world, out of the great calamity which has befallen the American people.

We lay our garland of love and respect on the bier that holds the remains of a great man, a true patriot, a wise President and a God fearing Christian. Peace be to his sacred dust!

COMMENCE TO-MORROW!

Tomorrow will be a fitting day to commence the regulation, which has been announced by the Chief of Police as the future policy of his department in reference to the liquor traffic. The city ordinance is to be enforced. This will be gratifying to those citizens who believe that laws should be executed or else repealed. It will be endorsed on this Sunday by others who are not so strenuous on this point, because of the gloom that hangs over the country, from the death of the President of the United States caused by the bullets of a murderer. Every saloon in the land ought to be closed on this occasion.

It has been argued by some objectors to the enforcement of the law, that this will be only a spasmodic effort at reform, lasting but two or three Sunday days, and then the bars will go on as usual. We beg to remind all who entertain this notion that if this proves to be true, the blame will rest more heavily than ever upon the executive department of this city. If liquor sell-

ing can be stopped on one Sunday, it can be stopped on all other Sundays. The same vigilance exercised in one instance can be applied in others, and if it is not, the fault will lie with those who thus fail to do their duty.

It is claimed that some folks who feel they cannot do without liquor, will buy it by the bottle on Saturday, and that the number of drunks will be increased on Sunday. Well, does the opening of saloons on Sunday hinder any one from buying by the bottle on Saturday? Cannot purchases be made on Saturday night, whether or not saloons run full blast on Sunday?

It is predicted that there will be more Sunday arrests for intoxication, if the saloons are shut up than if they are open to all comers. Let the arrests be made, by all means, if drunken men roam the streets and disturb the peace, whether they drink at home or in a saloon. But it looks rather strange that shutting off the easy supply will increase the volume of consumption. Anyhow let the law of arrest be enforced as well as the law against Sunday liquor-selling.

The only question, however, that has been rightly raised in this connection is, shall the city ordinance be openly defied, and the officers elected to enforce all the ordinances choose which they will execute and which they will ignore? The City Council has committed the matter in the negative, in deciding of the whole, and the Chief has expressed his intention to do his duty without waiting for action of the open Council. The word has gone out, and if any liquor is sold on Sunday, the seller is liable to prosecution under the law of the State and the ordinance of the city.

There must be no child's play or fooling of the public in this matter. If the regulation is bad, if it increases a public evil, if it infringes on the proper liberty of citizens, if it is not favorable to the general welfare, move for a repeal of the laws. But while they are on the statute books the people will demand their enforcement. That is all.

A TIME OF LAWLESSNESS.

Holy writ has clearly outlined the condition of the world in "the last days," as one of lawlessness, and current history attests the truth of that forecast.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, traitors, hateful, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."—II Tim. 3, 1-5.

This was written nearly two thousand years ago, as "the last days" passed review before the seer-eye of the author. It would be impossible to give, in as many words, a truer and more striking picture of the present time. Now, if ever in the history of man, self-love, covetousness, disobedience, contempt for virtue, and hunger for pleasure are ruling passions. Anarchy, both in its mild and violent forms, is but one manifestation of the widespread contempt of authority and resistance to truth. Murder of those who represent authority is a logical sequence. The war between the forces of good and evil is becoming more bitter, as the final scenes draw near, in which righteousness shall triumph. The armies on both sides are rallying and becoming more united, more determined.

It is true that in all ages, history records crimes similar to that which now has cast its gloom over this country and the entire civilized world. But there is a marked difference in the motives. Xorxes was killed by a captain of his guard, because he had ordered the father to slay his own son. Philip of Macedonia was struck down by a Persian who in vain appealed to him for justice. Julius Caesar was removed by political opponents who saw in him a menace to the commonwealth. William of Orange was slain, probably at the instigation of his enemies in Spain, and Henry IV fell as a victim of party strife.

There is a great difference between all these crimes and the assaults in later years upon chief executives of nations. It has been reserved for these "last days" to hear the doctrine openly preached, that it is a crime to be a magistrate, representing law and authority. A new danger has arisen confronting civilized society.

Holy Writ not only depicts the characteristic features of these "perilous times," but it also points to the true remedy. There is no intimation that human wisdom is adequate to meet the emergency, by laws or by new forms of government. The Scriptures state that the "Wicked one" shall hold sway until the Lord shall consume him "with the spirit of His mouth, and shall destroy him with the brightness of His coming." Toward this glorious event faith now looks forward with joy. The Lord is not delaying His promises. He is not inactive, while the forces of evil are in motion. Both here and on the other side of the veil, His servants and messengers are preparing the world for the coming of Him whose right it is to rule, and whose reign will mean peace and good will among the children of the Eternal Father.

LONG BEFORE COLUMBUS.

Attention is called by a student of American history, William Stearn Merrill, to the fact that the doctrines of Christianity seem to have existed among the people of the western hemisphere, long before the discovery of this country by the Spaniards, or the Norsemen. He points out that the Mexicans and Peruvians believed in a Trinity in the Godhead. The story of the creation is found in their book Popul Vuh; also the story of the fall, the doctrine of immortality, prayer for the dead, rewards and punishments hereafter, a resurrection and final judgment. There is an account of the deluge, and also reference to the building of the tower of Babel. The life of Christ, he says, can be almost reconstructed from aboriginal records. "We find," he continues, "the sacraments of baptism; holy eucharist, with its attendant fasting and communion; penance and auricular confession, with its requirements of contrition and its complement

absolution. We find an organized priesthood, duly ordained, vested, and maintained; we find celibacy, religious orders, convents of nuns, hermits, pilgrimages, holy water, exorcisms; nay, the new fire and liturgical prayers."

According to Aztec tradition some of the religious doctrines and practices were introduced by an early white-skinned teacher or apostle, "who came by sea, bearing a cross in his hand, and debarked in the neighborhood of Tehuantepec." This stranger, whom they called "Wixipeteca," is described as "a man of a venerable aspect, having a bushy white beard, dressed in a long robe and a cloak, and wearing on his head a covering shaped like a monk's cowl. Wixipeteca taught his disciples to deny themselves the flesh through penance and fasting, and to abstain from all sensual pleasures."

The traditions relating to Quetzalcoatl are of similar nature. This stranger came to Mexico from a foreign land. He is described as "a white or pale faced man, of portly person, with broad forehead, great eyes, long black hair, and a heavy rounded beard." He was reserved in his manners, spent much time in prayer, ascetic, and celibate. His works were converting the natives and teaching them the arts of civilized life. Accompanying him were a number of companions, or disciples, who imitated their master in mode of life. He taught the unity of God, the Creator and Lord of heaven and earth, condemned idolatry, and especially human sacrifices. Peace and charity were the cardinal virtues of his creed.

"From these few details of Quetzalcoatl's teaching," the account says, "it is difficult to believe that all the vestiges of Christianity of which we have spoken had their beginnings from him and his disciples, or co-laborers, in the American mission." Quetzalcoatl was forced to retire to a western province, where he passed from view. A belief in his future return lingered among the people.

All this is a mystery to the historical student, and the explanation is offered that this continent was early visited by Welsh, Irish, or other missionaries, perhaps by the Apostle Thomas. But neither supposition appears to have fully satisfied the critical mind. To us the Book of Mormon seems to offer the most natural solution of the perplexing problem. If man first appeared on this continent and made history here until interrupted by the deluge; if after that colonists from the eastern hemisphere settled here at different times and grew into mighty nations; if the Son of God appeared to His people here, as He did in Palestine, after His resurrection, there is no difficulty in accounting for the facts that puzzle scientists. And the probability is that but for the miraculous circumstances attending the appearance of the book—the world being slow to accept anything miraculous—its discovery would now have been pronounced an event of the greatest scientific importance.

A NEW STAGE OF THE WAR.

The 15th of September is the date set by the proclamation of Lord Kitchener, after which the Boers in the field will be treated as outlaws. The proclamation, as far as known, has not had the effect of causing any of the Boer leaders to lay down their arms. They have, instead, answered by counter proclamations which, if carried out, will make the warfare savage in the extreme.

Apropos of Lord Kitchener's proclamation, someone has hunted up a protest issued over twenty years ago by Mr. Chamberlain, against certain practices by Lord Roberts in the Afghan war. In this protest Mr. Chamberlain said in part:

"A national resistance to invasion cannot with justice be converted into mutiny and insurrection by a proclamation of the invaders, much less so when the invaders have themselves destroyed such government and organization as previously existed in the country."

This doctrine is sound. It can be applied as long as the defenders have not laid down their arms. Should they, however, take up arms after order has been restored and they have sworn allegiance to the new government, they would be rebels. But this the Boer leaders in the field have never done. They are still defenders of their country against invaders, and the civilized world should take an interest in their case to this extent at least, that vigorous protests should be entered against converting the struggle into one of defiance of all civilized rules of war.

REFORMS IN CHINA.

By signing the protocol dictated by the powers, China has agreed to a series of reforms which, it is alleged, will start the empire on the road of progress as understood in the eastern world. One of the changes contemplated is the abolition of the Tung-shi-Yamen and the establishment of a foreign office to take its place. It is hoped that in this way international intercourse with the Chinese government will be simplified and facilitated.

Another reform annuls the old system of civil service examinations, by which candidates are under obligation to produce elegant literary compositions. They will instead be required to answer a number of questions framed for the purpose of bringing out their knowledge about the subjects upon which they are examined. Appointments are to be according to merit, and capability with regard to the work they have to do.

Still another reform is the abolition of the rise tribute, which is said to have become a means of oppression in the hands of local authorities.

It remains to be seen whether the Chinese government has consented to these reforms in good faith, or whether the edicts issued relative to these changes are only dead letters. If they are promulgated in good faith and carried out, they may become a beginning to the entrance of western civilization among China's millions. The world is moving, and sooner or later Asia must fall into line with the rest of the world.

A shadow of doubt, however, is thrown upon the prospect of Chinese advancement, by the fact that the anti-foreign sentiment is about as bitter as ever. The testimony on this point is

very strong. A correspondent of the North China Herald thinks that the government itself is now "more bigoted, more conservative, and more anti-foreign than it was ever before," and the British consul at Shanghai takes a similar view. He is quoted as follows:

"From the standpoint of foreign interests the position in China is as far from improvement as before the international occupation of Peking. Formerly the Chinese believed foreign interests were at any rate to a certain extent identical. Thanks to recent events, they are better able than ever to play off one power against another, so patently have the latter's interests been shown to diverge. A feeling hostile to foreigners exists in many parts of Northern China, and local disturbances may be expected."

If this representation of Chinese sentiment is correct, more trouble is to be looked for. The little reforms mentioned cannot have much effect, even if an attempt is made to enforce them. The enmity between China and the rest of the world must be obliterated, before permanent reforms of reform measures can be expected.

Will there be a dry Sunday tomorrow? Answers to this question will be given Monday.

Sir Thomas Lipton's name is not found in the category of doubting Thomases.

All wish well to President Roosevelt and hope that his administration may be a success in every way.

Why trouble as to how Czolgosz's name is pronounced? He is the unspeakable assassin of the President.

General F. D. Grant says the Philippines have the sense of humor in a high degree. This shows, then, that they also have good sense.

If to advocate the observance of Sunday and other laws is "hypocrisy," then of course to champion their disobedience must be "good citizenship."

The people are grateful at the world's expressions of grief and sympathy at the death of President McKinley, but how woful is the occasion that calls it forth!

The whole country is determined that Anarchy and Anarchists must be suppressed. The great difficulty will be to devise means for their suppression. It will be by no means an easy task to do that.

The postponement of the America's cup races because of the President's death was a proper thing to do, showing, as it does, a right appreciation of what is due a people when the nation is in mourning.

The physicians at Milburn house must themselves have been deceived as to the real condition of the President, for else the Vice President and members of the cabinet would never have left Buffalo. But a whole people had their highest hopes dashed to the ground after they had been built up by the bulletins.

"Miss Emma Goldman. It is some satisfaction to say, was born and raised in Russia, and not in this country. She was early brought under nihilistic influences, and was, well seasoned, the juices of anarchy when she came here seventeen years ago. It would be excellent if she could be shipped back to the realm of the car at the first opportunity, but now that we have her, she must put up with her." For since the reformation of the confessions have been very elaborate. The theologian has a reputation for prolixity; he must, therefore, be on his guard when he squares himself to make a new statement of doctrine.

RECENT PUBLICATIONS.

The Observer writes in the September number of the Literary Era about George Moore's "Esther Waters" and "Confessions of a Young Man." Vaughan Kester's "The Master of the B. & A." South African Words in the "Standard Dictionary." Earnings of Novelists in England; The Craze for Romance; Fiction; and Revivals of Balzac, George Sand, Harrison Alaisworth, and Croly. "Old World Themes" are treated on by William S. Walsh. There are numerous other notable features, which make the number one of much interest.—322 Chestnut St., Philadelphia.

In the September number of The Inquirer, Monthly, Mr. Edmund Gosse discusses "The Historic Place of Mr. Meredith and Mr. Hardy." In an essay marked by his rare power of style, Prof. Josiah Royce, of Harvard University, offers a worthy tribute to the memory of the late Joseph Le Conte. The Baroness von Heyking writes of "Diplomatic Life in Peking." Mr. John LaFarge discusses "Art and Artists," and Mr. Le Braz contributes an article on "The Popular Drama in Brittany." Prof. James Sullivan gives us in "The Laughter of Savages" a mass of most interesting instances of the keen sense of humor in these children of nature. Mr. Kenyon Cox writes on "English Painting and French," and Prof. Williams of Yale on "The Bases of Chinese Society."—Burlington, Vt.

Northwestern Christian Advocate.

Many of the troubles, even of sincere Christians, are of their own making. They blame the world and their circumstances, and sometimes question the justice of God on account of the daily trials, and of which might have been avoided were their lives as simple as they ought to be. We fill our houses with useless material whose care demands so much of our time and strength, and whose maintenance absorbs so much of our income that we lose our self-poise and are unable to perform, or become unfitted for, our real work. Martha of Bethany represents this class of persons to whom we have just referred. A good woman she was at heart, but too much concerned with inconsequential details. She is cumbered with much serving, and burdened with cares of her own making, and irritated at all within the house. To her the Lord revealed the significant truth that but few things are needful. He showed that in the kingdom of God simplicity is a foundation-stone.

The Christian Statesman.

There is need for a national crusade in defense of the sanctity of the oath, a crusade which shall enlist the service of parents, of the church and the Sabbath school, of the pulpit and the press, of the courts, and above all of the public school. This is one lesson which can be taught with the utmost propriety and advantage in the public schools, and no school should be accounted a failure which has failed to inculcate in the boy or girl under his care, until it has caused him to understand the nature of an oath and prepared him to feel himself bound by its obligation.

The newest religious sensation is the "boy school." In all candor we would say that someone who are conscious of

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